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RECENT WORK ON VERGIL (1940-1956)

1. Preliminary Remarks. Bibliography

The appropriate *terminus a quo* for a survey of the more important books and articles on Vergil is 1940, as that year saw the publication of Mambelli's bibliography on twentieth century Vergilian scholarship.¹ Much attention has been devoted to Vergil since 1939 by scholars both here and abroad. All phases of Vergilian studies have been treated, from the *Appendix* to Vergil's *Fortleben*, with particular emphasis on the *Eclogues* (especially the Fourth) and the *Aeneid*, its structure, the symbolism of the work, and its significance as a poem of Augustan Rome. In 1955 appeared the monumental Pauly-Wissowa article (VIII A, cols. 1021ff.) on Vergil by K. Büchner, also published separately under the title *P. Vergilius Maro, Der Dichter der Römer*

1. G. Mambelli, *Gli studi virgiliani nel secolo XX: Contributo ad una bibliografia generale* (Firenze 1940). This work, in two volumes, totals 1755 pages and lists 3952 items; the authors are arranged alphabetically and there are brief comments on many books and articles. Also in 1940 appeared the last of the bibliographical lists in *Vergilius*, "Recent Work on Vergil," selected by G. E. Duckworth; cf. *Vergilius* 4, 44-45; 6, 49-50 (see below, Sect. 13).

More recent bibliographies on earlier Vergilian literature are those by N. I. Herescu, *Bibliographie de la littérature latine* (Paris 1943) 139-164. and by S. Lambrino, *Bibliographie de l'antiquité classique, 1896-1914, I* (Paris 1951) 714-729.

(Stuttgart 1956).² This work of 471 closely-packed columns will, in spite of many omissions, long remain the standard source of information on modern Vergilian scholarship.

The total number of books and articles in the

2. I shall give page references to the separate publication, citing it merely as "Büchner." To avoid repetition of references in the survey, I shall also mention the following works by the name of the author only:

Arnaldi = F. Arnaldi, *Problemi di stile virgiliano* (Napoli 1941), reprinted in *Studi Virgiliani* (Napoli n.d.) 167-271. Page references are to the second printing in *Studi Virgiliani*.

Becker = C. Becker, "Virgils Eklogenbuch," *Hermes* 83 (1955) 314-349.

Bömer = F. Bömer, "Vergil und Augustus," *Gymnasium* 58 (1951) 26-55.

Dornseiff = F. Dornseiff, *Verschmähtes zu Vergil, Horaz und Properz* (Berlin 1951; = *Ber. über die Verbands. der sächs. Akad. der Wiss. zu Leipzig, Philol.-hist. Kl.* 97, Heft 6).

Duckworth A = G. E. Duckworth, "The Architecture of the *Aeneid*," *AJPb* 75 (1954) 1-15.

Duckworth D = G. E. Duckworth, "Animae Dimidium Meae: Two Poets of Rome," *TAPhA* 87 (1956) 281-316.

Guillemin = A. M. Guillemin, *Vergile: Poète, artiste et penseur* (Paris 1951).

Hahn = E. A. Hahn, "The Characters in the *Eclogues*," *TAPhA* 75 (1944) 196-241.

Hanslik = R. Hanslik, "Nachlese zu Vergils Eclogen I und 9," *WS* 68 (1955) 5-19.

Hartke = W. Hartke, *Römische Kinderkaiser: Eine*

seventeen-year period under consideration is approximately 1300, and only the most significant of these can be discussed in the space available. I regret that many books and articles will be passed over with a brief mention and that numerous others must be omitted entirely.³ It is hoped, however, that the survey will be helpful to all teachers of Vergil and will furnish Vergilian scholars with a useful summary of important new work as a foundation for further investigation.

Several useful bibliographical articles have appeared in recent years; see K. Büchner—J. B. Hofmann, *Lateinische Literatur und Sprache in der Forschung seit 1937* (Bern 1951; = *Wissenschaftliche Forschungsberichte*, Bd. 6) 110-126; H. Fuchs, "Rückschau und Ausblick im Arbeitsbereich der lateinischen Philologie," *MH* 4 (1947) 181, 183; V. Pöschl, "Forschungsbericht über Vergil," *AAHG* 3 (1950) 69-80, 6 (1953) 1-14; W. F. J. Knight, "New Principles in Vergilian Commentary," *Humanitas* 3 (1950-51) 161-174; F. Eggerding, "Ueber das Virgilbild im heutigen Frankreich," *Gymnasium* 61 (1954) 555-568; G. Radke, "Fachbericht: Vergil (Auswahl)," *Gymnasium* 64 (1957) 161-192.

The new edition of J. A. Nairn's *Classical Hand-List*, ed. B. H. Blackwell, Ltd. (3d ed., Oxford 1953) 69-71, names several books on Vergil since 1939, but omits others; T. E. Wright's chapter on the Augustan poets in M. Platnauer (ed.), *Fifty Years of Classical Scholar-*

Strukturanalyse römischen Denkens und Daseins (Berlin 1951).

Knight = W. F. Jackson Knight, *Roman Vergil* (London 1944; 2d ed. 1944).

Letters = F. J. H. Letters, *Virgil* (New York 1946).

Paratore = E. Paratore, *Virgilio* (Roma 1945; 2d ed. Firenze 1954).

Perret = J. Perret, *Virgile, l'homme et l'oeuvre* (Paris 1952).

Pöschl = V. Pöschl, *Die Dichtkunst Virgils: Bild und Symbol in der Aeneis* (Innsbruck 1950).

Richardson = L. Richardson, Jr., *Poetical Theory in Republican Rome* (New Haven 1944).

Rose = H. J. Rose, *The Eclogues of Vergil* (Berkeley 1942; = *Sather Classical Lectures*, Vol. 16).

3. Many items have been eliminated because of their highly specialized nature or their inaccessibility. I have omitted also most school editions, translations into languages other than English, numerous brief critical notes (some of the more significant are listed in Sect. 9), reprints of books and articles originally published before 1940, chapters on Vergil in histories of Latin literature, unpublished dissertations, and typewritten lectures issued for the use of university students (e.g., E. Paratore, *La poesia della giovinezza di Virgilio* [Roma, Corso Ufficiale 1949-50], and E. Turolla, *Ultima fase d'evoluzione nella poesia virgiliana: L'Eneide*, I-II [Venezia 1951-52]).

For a more complete bibliography from 1940 through 1955, see J. Marouzeau and J. Ernst, *L'Année Philologique*, Vols. XV-XXVI. The abbreviations of *L'Année Philologique* are used for classical journals and university publications.

ship (Oxford 1954) is in general unsatisfactory and contains almost nothing about work on Vergil since 1939 (cf. B. Otis, *CW* 49 [1955-56] 154f.); likewise, the bibliography appended to C. Bailey's article on "Virgil" in the *Oxford Classical Dictionary* (1949) contains only one item after 1939: Rose's *The Eclogues of Vergil* (1942).

2. Editions and Translations⁴

Of the many new editions of the works of Vergil which have appeared since 1939, the majority by far has been published with notes for use in schools, especially in Italy and Great Britain. A few are of a more scholarly nature.

Editions of the *Eclogues* include those by O. Tescari, *Virgilio, Le Bucoliche* (Milano 1947), F. Giancotti, *Il libro delle Bucoliche* (Roma 1952), E. de Saint-Denis, *Virgile, Bucoliques* (2d ed., Paris

4. For editions of poems in the *Appendix Vergiliana*, see below, Sect. 3.

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1949),⁵ and L. Herrmann, *Virgile, Bucoliques* (Bruxelles 1952); all four have, in addition to the text, an introduction, a brief critical apparatus, and a translation.⁶

The editions by L. Castiglioni and R. Sabbadini (see note 6 *ad fin.*), J. Mehler, *Bucolica et Georgica* (Leiden 1950), and J. Goette, *Vergil, Landleben (Bucolica, Georgica, Catalepton)* (München 1949; 2d ed. 1953), contain the *Georgics* as well as the *Eclogues*. For the *Georgics* we have also a critical edition by A. Colonna, *P. Vergili Maronis Georgica* (Torino 1946), with a preface on the MSS and selected notes from Servius and other commentators, and an edition of *Georgics* 1-2 with notes by E. Paratore, *Virgilio, Le Georgiche, libri I-II* (Milano 1946, 3d ed. 1952). The new Budé edition, replacing the 1926 edition of H. Goelzer, is by E. de Saint-Denis, *Virgile, Géorgiques* (Paris 1956); both introduction and notes contain numerous references to recent literature.

New editions of the *Aeneid* are few. The *Aeneid* is published with a critical apparatus by L. Castiglioni, *P. Vergilius Maro, Aeneidos libri XII* (Torino 1945), the text being that of the well-known 1930 edition by R. Sabbadini.⁷ The *Aeneid* as a whole is edited also by M. J. Pattist, *Aeneis* (Amsterdam 1941), and Books 1-6 are edited both by G. P. Landmann, *Aeneis I-VI* (Zurich 1952) and by G. Vitale, *Aeneis I-VI* (Milano 1946). Landmann relegates to the bottom of the page a few verses, chiefly those bracketed by Hirtzel (O.C.T.) and Janell (Teubner), but this edition contains neither notes nor critical apparatus; Vitale has two sets of notes, one on

problems of text and interpretation of details, the second on matters of esthetic interpretation.

Editions of individual books of the *Aeneid* are numerous, but mostly elementary Italian and British school editions.⁸ The edition of *Aeneid* 2 by V. Ussani, Jr., *Virgilio, Eneide II* (Roma 1952), is praised by A. Grisart in *Latomus* 12 (1953) 325 as indispensable. *Aeneid* 4 continues to fascinate scholars. Two editions have appeared, one by E. Paratore, *Virgilio, Eneide, libro quarto* (Roma 1947), the other by R. G. Austin, *P. Vergili Maronis Aeneidos Liber Quartus* (Oxford 1955); both commentaries are less ambitious than those of Buscaroli (1932) and Pease (1935) but contain much of value; both stress Aeneas' love for Dido (see Paratore on 4.395; Austin on 331-361, 360f., 393).

The edition of Book 6 by Sir Frank Fletcher, *Virgil, Aeneid VI* (Oxford 1941), is likewise for more mature students; both the introduction and the commentary are planned to give to the reader "understanding and appreciation and enjoyment."

The period since 1940 has been rich in English translations of all major classical authors — translations of high quality in both prose and verse —, and Vergil's works are well represented in this group.

E. V. Rieu, *Virgil, The Pastoral Poems* (Penguin ed. 1949), translates the *Eclogues* into prose, and R. C. Trevelyan, *Virgil, The Eclogues and the*

8. The English language school editions (most with vocabularies) include *Aeneid* 1, by J. Bithrey (Dublin 1948); 2, by J. E. Dunlop (London 1949); 3, by H. E. Gould and J. L. Whitely (London 1949); 2, 3, 5, 6, by M. Duggan and R. Foley (Dublin 1945); 8, by H. E. Gould and J. L. Whitely (London 1953); 9, by J. L. Whitely (London 1955); 12, by H. E. Gould and J. L. Whitely (London 1950); 12, by W. S. Maguiness (London 1953); also *The Story of Camilla* (from 7 and 11) by B. Tilly (Cambridge 1956).

5. This Budé edition, which first appeared in 1942, replaces that by H. Goelzer (1925). For a detailed review of Saint-Denis' edition, see M. Desport in *REA* 45 (1943) 165-170.

6. The last-named edition must be used with care; Herrmann believes that Vergil's essential purpose in the *Bucolics* was to present in pastoral costume the literary figures of his day; hence Meliboeus in 1 is Valerius Cato, Daphnis in 5 is Catullus, Lycidas in 9 is Horace, etc. These and other identifications are the same as those proposed by Herrmann in his *Les Masques et les visages dans les Bucoliques de Virgile* (Bruxelles 1930). Furthermore, Herrmann makes numerous transpositions, e.g., in 2, 60-62 after 27; in 4, 60-63 after 17, 11-14 after 59, and 23 after 20 (on this last, see below, Sect. 4C); 8.6-13 appear at the end of 4, and other *Eclogues* are rearranged with the utmost freedom.

Tescari reads *te* for *me* in 10.44, and in 4.62 favors *qui non risere parenti* (see below, Sect. 4C); the latter reading appears also in the edition of L. Castiglioni and R. Sabbadini, *P. Vergili Maronis Bucolica, Georgica* (Torino 1945), which contains the text of both *Bucolics* and *Georgics* with a critical apparatus.

7. Sabbadini's text of the *Aeneid* with commentary has also been reprinted (Torino 1945-47).

In Early Issues —

February

A. F. Pauli, "Letters of Caesar and Cicero to Each Other."

R. J. Seeger, "On the Classics and Science in American Education."

G. E. Duckworth, "A Survey of Recent Work on Vergil" (cont.).

March

W. C. Korfmaier, "Anniversaries."

Reports of Mid-Winter Meetings.

We are happy to announce, in response to many inquiries, that our annual list of Greek and Latin textbooks, omitted in the last volume, will be resumed in a spring issue. Coverage will be broadened to include texts at both school and college levels.

Georgics (Cambridge 1944), has poetic versions of the *Eclogues* and the *Georgics*. Three other verse translations of the *Georgics* have appeared in recent years, those by L. A. S. Jermyn, *The Singing Farmer: A Translation of Virgil's Georgics* (Oxford 1947), C. Day Lewis, *The Georgics of Virgil* (New York 1947), and S. P. Bovie, *Virgil's Georgics: A Modern English Verse Translation* (Chicago 1956). Of these four verse translations, that by Lewis seems preferable to those by Trevelyan and Jermyn, and Bovie's is recommended as the best of all; it is accurate, readable, and poetic.

For the *Aeneid* we also have four new translations, two in prose, by K. Guinagh, *The Aeneid of Virgil* (New York 1953), and W. F. Jackson Knight, *Virgil, The Aeneid* (Penguin ed. 1956); two in verse, by R. Humphries, *The Aeneid of Virgil* (New York 1951), and C. Day Lewis, *The Aeneid of Virgil* (New York 1952). To make a decision between good translations is difficult; the two poetic versions seem more readable. Lewis is uneven at times, especially when he strives to be colloquial, and my own preference is for Humphries' version, which maintains a high level of excellence. Each of the translations cited above has an introduction; those by Bovie on the *Georgics* and by Guinagh on the *Aeneid* seem particularly well suited to the general reader. In addition to his introduction, Rieu has a valuable short essay on each of the ten *Eclogues*.⁹

3. *Appendix Vergiliana*

Before turning to the authentic works of Vergil, I wish to discuss briefly the relatively few editions, books, and articles which deal with the *Appendix Vergiliana*. It seems appropriate to treat this material first, since some of the poems are probably early efforts of Vergil and since it is possible that the longer poems (*Culex*, *Ciris*), if not by Vergil, at least reflect the poetic climate of Vergil's early years. Although there is still little agreement about the individual poems, the general opinion about the *Appendix* is very different from that of 25 or 30 years ago, when widespread acceptance of the collection as Vergilian by Rand, DeWitt, Frank, Rostagni, and others resulted in the writing of new biographies of Vergil and his poetic development. The pendulum

has swung far in the opposite direction, and many scholars today deny Vergilian authorship to all the poems with the exception of a few of the *Catalepton* and consider most to be post-Vergilian imitations. This is, in general, more characteristic of German scholars than of American and Italian, on whom the earlier views of Rand, Frank, and Rostagni have perhaps made a deeper impression.¹⁰

The important new critical edition of the entire *Appendix* is that by R. Giomini, *Appendix Vergiliana: Testo, introduzione e traduzione* (Firenze 1953). The edition is characterized by the collation of many mediaeval MSS and by the rejection of many emendations proposed by earlier editors, but Giomini's own text has received unfavorable comment.¹¹ The editor does not discuss the problem of authenticity, but makes his own position clear, that the poems are not by Vergil. His introduction, chiefly on manuscripts, contains a useful bibliography (xliv-liii).

Several scholars have written about the collection as a whole or discussed various poems. Arnaldi, 167-229, insists on the authenticity of the *Culex* but rejects most of the others; the *Aetna* and the *Dirae* are not Vergilian but date from the years of Vergil's youth; the *Moretum*, *Copa*, and *Ciris* are later and reveal the influence of Vergil. E. H. Clift, *Latin Pseudepigrapha: A Study in Literary Attributions* (Baltimore 1945) 123-128, considers most of the poems authentic, and Richardson, 17-100, is convinced that the *Culex*, *Ciris*, and *Moretum* date from the period of Vergil's youth¹² and that the *Culex* is probably by Vergil.

E. Bickel, "Syllabus Indiciorum Quibus Pseudovergiliana et Pseudoovidiana Carmina Definiantur: Symbolae ad Cirim, Culicem, Aetnam," *RbM* 93 (1949-50) 289-324, examines the *Culex*, *Ciris*, and *Aetna* on the basis of the poet's knowledge of events, his imitation of other works, his use of language and meter, and rejects all three poems: the *Culex* is a spurious work of the late Augustan period, the *Ciris*, with its imitations of the *Aeneid*, is to be dated about 18 B.C., and the *Aetna* was composed after the time of Manilius, either late in Tiberius' reign or during the reign of Claudius; of the *Catalepton* only 1, 5, 7, and 8 are genuine.

Dornseiff, 7-44, disagrees with Bickel on many points: the *Aetna*, if not by Vergil, dates from the period of his youth; the *Culex* is also a neoteric work, but slightly later, perhaps written as a jest on the family tomb built

(Continued on page 116)

9. All interested in earlier editions and translations will find much of value in the new bibliography of G. Mambelli, *Gli annali delle edizioni virgiliane* (Firenze 1954). This work lists printed editions and translations to 1850 (the *Appendix* excluded) and comments on many editions, especially the earlier ones. Translations are listed, not only in the major European languages, but also in Polish, Bohemian, Armenian, and others, and the volume contains ninety items of imitations, parodies, and centos.

10. Cf., e.g., the words of C. W. Mendell in 1951: "Today the majority of scholars accept much of the *Vergilian Appendix* for what it purports to be, the work of Vergil in his apprentice days" (*YCS* 12 [1951] 214); against this, see W. C. Helmbold, *AJP* 74 (1953) 313.

11. Cf. reviews by E. Galletier, *REL* 32 (1954) 406-408; P. Frassinetti, *Athenaeum* 32 (1954) 271-274; A. Ernout, *RPb* 29 (1955) 47-54; R. T. Bruère, *CPb* 51 (1956) 33-36. Giomini replies to the criticisms of Frassinetti in "A proposito di una recensione," *Maia* 7 (1955) 153-156.

12. Cf. also B. Otis, *CW* 49 (1955-56) 155: "The poems represent the general 'neoteric' background of both Gallus and the 'young Vergil.'"

IN THE BEGINNING

By W. K. C. GUTHRIE

*Professor of Ancient Philosophy
and Master of Downing College, Cambridge*

LIKE other peoples at early stages of their development the Greeks began by explaining natural phenomena as the operations of anthropomorphic gods. Soon after 600 B.C., however, the ascendancy in Greece of philosophical and rational thinking was astonishingly rapid; men began to think of phenomena as the working out of impersonal forces, and belief in the caprice of the gods gave way to a search for general laws.

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THE CLASSICS IN MODERN GERMAN SCHOOLS

Students of law, medicine, and theology as well as candidates for higher Civil Service must have a good knowledge of Latin (and Greek) . . .

Classics instruction is flourishing, sound, and thorough on both the secondary and university levels . . .

— these are the impressions gathered from a study made in several secondary schools and at the University of Hamburg last summer.¹

While this study applies to only one of the German *Länder* (federated states) and while West Germany does not have a Federal Ministry of Education, a permanent Conference of the *Länder* Ministers of Education is working on standardization of text books and of admission and graduation requirements, so that conditions in the *Land* Hamburg may be considered typical for the rest of the country.

To give a very brief summing-up of the rather complicated contemporary German school system:² after four (formerly three) years of elementary school (*Grundschule*), a test admits qualified children to a further nine years of *Oberschule* (the traditional term *Gymnasium* is about to be reintroduced). A pupil who fails the admission test may take it again after his sixth year in school (*ca.* age 10); should he fail once more,³ he may either complete grade school, followed by vocational training to the age of eighteen or, if qualified, pass through *Mittelschule*, graduating after his tenth school year with the certificate of *Mittlere Reife* (formerly *Einjähriges*). This qualifies him for lower to middle grade Civil Service positions. At these intermediate schools (which are not linked up with the secondary schools and are not very numerous) Latin or French are optional, while English is mandatory (as it is in the grade schools of Hamburg).

1. The writer wishes to express his grateful appreciation of the courtesy and assistance he has received from Oberschulrat Wegner (Schulbehörde Hamburg), Prof. Ulrich Knoche (Hamburg University), Oberstudiendirektor Dr. Lange (Principal, Christianeum), Prof. H. Oppermann (Principal, Johanneum), Frau Oberstudiendirektor E. Müller (Principal, Klosterschule), and the many other German colleagues who allowed him to observe them at work.

2. Additional information may be found in F. Hilker, *Die Schulen in Deutschland*, Bad Nauheim 1954; *Education in Germany*, Frankfurt 1954.

3. A recent court decision rejected the suit of several parents whose children had failed the admission test: the court found that non-admission of a student because of scholastic inadequacy is not undemocratic and does not violate his constitutional right to free education.

The *Oberschule*, for which students, as we have seen, may qualify after four (or six) years of elementary school, covers the next nine (or seven) years until graduation (*Abiturium*), which admits the student to any German university. There are three types of *Oberschule*: (1) Mathematics and Science, (2) Modern Languages, (3) Classical (*Humanistisches Gymnasium*).

In type (1), English and French are mandatory, though Latin may be substituted for French, in which case the student takes seven years of Latin (with an average of 3-5 hours weekly). Owing to the influx of refugees from the East Zone, Russian may be substituted in some schools for French or Latin.

In type (2), Latin, in addition to two modern languages, is mandatory (seven years at 4-6 hours weekly). English and Spanish are the preferred modern languages, while less stress is put on French than formerly.

In type (3), one modern language (English or French), Latin, and Greek are mandatory. The student takes nine years of Latin (5-7 hours) and seven years of Greek (5-6 hours).⁴

It is evident that the German *Oberschule*, attended by 10% of the total school population, raises an elite. Since admission is by qualification only (tuition and books are free), and since even students who have been admitted but later fail to achieve promotion twice in succession are dropped, German "high schools" are not beset by the problems that bedevil ours and threaten to lower the standards of our colleges: dragging through school (and promoting automatically) the unwilling and the unteachable. It must be admitted that the German high school population has not been as carefully sheltered as ours against such pernicious and old-fashioned methods as effective reading instruction, inculcation of study habits, and competition in the class room.

It was the third type of *Oberschule*, the classical *Gymnasium*, that formed the special subject of our study.

Authors read here (this includes girls' *Gymnasiums*)⁵ are Caesar, Sallust, Cicero (orations and

4. Some Latin (after the ninth year) and Greek (after the tenth) is taught in the schools corresponding to types 2 and 3 in the Russian Zone of Germany; the *Abiturium* does not automatically give the right of entering a university, proletarian origin and political "reliability" being a prerequisite. At the university, "dialectic materialism" is the basis of all instruction (do we always realize how well off we are?). Russian is mandatory in all schools from Grade 5 up, and Latin is one choice among Polish, Czech, English, and French.

5. Only about one-half of all secondary schools are "integrated."

some philosophical works), Livy, Tacitus, Horace, Ovid, Vergil, the Elegists; Xenophon, Herodotus, Thucydides, Plato, Homer, and several tragedies.⁶ In the modern-language *Oberschule*, seven years of Latin are spent on Caesar, Sallust, Cicero, Tacitus, Vergil, Ovid, and poetry selections.

The visitor could not help being impressed by the real eagerness and active participation of students at all levels. They have, of course, the great advantage of speaking an inflected language in which they are thoroughly instructed from their first day in school, so that the teacher of Latin does not have to waste precious time in teaching them the parts of speech; accusative and subjunctive hold no mystery for beginners in Latin. Neither does the Latin and Greek instructor work in the kind of historical vacuum where students guess wildly at the relative times of Alexander, Hannibal, Caesar, and Napoleon. Instruction in world history begins, not in 1776 but, old-fashionedly enough, in antiquity. Moreover, ancient mythology is, to some extent, familiar before the child even begins his study of Latin: books like G. Schwab's *Die schönsten Sagen des klassischen Altertums* (published in innumerable editions over

the past 100 years) are still best-selling children's books.

Latin and Greek grammars combine traditional soundness with modern features such as more extensive use of illustrations and reference to modern-language derivatives. "Made" Latin and some frantic modern efforts to sugar-coat the bitter pill of having to learn a language (not to mention such atrocities as *habemus picum-nicum, bibimus cocam colam*) are wisely avoided, so that the student is not confronted with the painful transition from pidgin to real Latin; neither are the ancient authors "simplified." Grammars in present use like *Ludus Latinus*, *Ars Graeca* and others require the "unprogressive" application of traditional study methods, including Old Debbil Learn-by-Rote. As for ancient authors, texts and commentaries of high quality are available in many inexpensive paperback editions — *Aschen-dorffs Klassikerausgaben* or the *Heidelberger Texte*, to mention only these out of many others.⁷

Teaching methods will, of course, vary with individual instructors. We found it particularly inter-

(Continued on page 114)

6. The week has from 28 (lower grades) to 32 class hours, spread over six days (mornings only), though a five-day week is now being introduced experimentally.

7. Visual material illustrating *realia* is likewise ample and inexpensive. Particularly beautiful productions are the lavishly illustrated books on Ancient Art published by the Bavarian Ministry of Education.

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A BIBLIOGRAPHICAL SURVEY OF RECENT WORK ON ARISTOTLE (1945-)

(Continued from page 76)

III.A. Aristotle and his Predecessors (in general)

Aristotle's accounts and criticisms of the views of his predecessors have been dealt with carefully in three books by H. F. Cherniss, two of them published before the period of this survey: *Aristotle's Criticism of Presocratic Philosophy*, Baltimore, 1935; and *Aristotle's Criticism of Plato and the Academy*, Vol. I, Baltimore, 1944. In these volumes C. proves with great care that Aristotle is unreliable as a source for doctrines other than his own.¹ In his third book, *The Riddle of the Early Academy*, Berkeley, 1945 (1963), C. attacks a number of common beliefs about the Academy: e.g., that Plato lectured regularly and delivered a formal, esoteric lecture on the Good; that Plato identified ideas and numbers; that physics and natural philosophy were taught and that orthodoxy was demanded in the Academy. To some, Cherniss' approach seems hypercritical (e.g., E. de Strycker, S.J., "Aristote, Critique de Platon," *AC* 18 (1949) 95-107; and C. J. de Vogel, "Problems Concerning Latin Platonism," *Mn*, 4th ser., 2 (1949) 197-216 and 299-318); but it would be unfortunate if C's work were passed by rather than opposed with rational arguments. Some scholars, especially those on the Continent, write as if Cherniss did not exist or, while referring to his work, continue to prove the same points over again: cf. two articles by L. Sichirullo entitled "Aristotelica," *StudUrb*, N.S., B27 (1953) 220-64 and B28 (1954) 387-405 (164), the first of which deals with Aristotle on the Presocratics and the second with Aristotle on Socrates (esp. with reference to 244).

General comments on the relation of Aristotle to his predecessors: O. Gigon, "Die Geschichtlichkeit der Philosophie bei Aristoteles," *AF* 1 (1954) 129-50 (165).

Aristotle's relations to both his predecessors and successors are discussed incidentally by P. Merlan, *From Platonism to Neoplatonism*, The Hague, 1953 (166). M. gives us an *Aristoteles Neoplatonicus* while defending the thesis that some of the most characteristic features of Neoplatonism originated in Aristotle as well as in the Academy. A stimulating book, but an odd way of looking backwards.

1. Cherniss' views and methods may be seen in brief in a lecture on the history of Presocratic philosophy given in 1948, "Characteristics and Effects of Presocratic Philosophy," *JHI* 12 (1951) 319-45. The opposing point of view, less critical of Aristotle's reliability, is well represented by W. K. C. Guthrie, "Aristotle as a Historian of Philosophy: Some Preliminaries," *JHS* 77 (1957) 35-41.

III.B. Aristotle and Plato

L. Lugarini, "L'argomento del 'terzo uomo' e la critica di Aristotele a Platone," *Acme* 7 (1954) 3-72 (167), is a complete reexamination with full bibliography of the Third Man argument. G. Martin, "Platons Lehre von der Zahl und ihre Darstellung durch Aristoteles," *ZPhF* 7 (1953) 191-203 (168), interprets *Met.* A6.987b14 on idea numbers. M. believes that all significant statements by Aristotle can be supported by the text of Plato, and that Plato recognized ideas of only the first ten numbers. D. H. T. Vollenhoven, "Ennoëtisme en 'ahoristos dyas' in het praeplatonische denken," *Philosophia Reformata* 19 (1954) 58-86 and 145-68 (169), maintains that Plato's views underwent a development, each stage of which was criticized by Aristotle (1. *Philebus* :: *EN* 7.12-15; 2. *Laws* :: *Phys.* 1; 3. *On the Good*, *Epin.* :: *Met.* N).

Aristotle's criticisms of the *Timaean* are discussed in a careful dissertation by G. S. Claghorn, published at The Hague, 1954 (also available on microfilm from the U. of Pa.) (170). T. Davis, S.J., "Platonic Sources of Aristotelian *sterêsis*," *Mélanges J. Maréchal*, Brussels, 1950, II, pp. 235-44 (171), finds in *Tim.* 48e2-51b6 and other passages antecedents of *Phys.* 1.9. Aristotle's various borrowings from Plato in psychology are discussed by F. Solmsen, "Antecedents of Aristotle's Psychology and the Scale of Beings," *AJPh* 77 (1956) 148-64 (172). H. Raeder, "Aristoteles' Kritik af Platons Statstheorie," *Det. Kgl. Danske Videnskabernes Selskab: Filosofiske Meddelelser* II.4, Copenhagen, 1947 (173), shows that Aristotle's criticisms of Plato's political theories are often superficial and unfair, for Aristotle seizes upon minor points while ignoring the main lines of Plato's thought.

Parallels in early works of Aristotle lead R. S. Bluck to date the *Greater Alcibiades* about 343/342 B.C.: "The Origin of the *G.A.*," *CQ*, N.S., 3 (1953) 46-52 (174). — Cf. also 38, 42, 91, 105, 131, 153, 162-4.

III.C. Aristotle and Predecessors other than Plato

Anaximander: G. S. Kirk, "Some Problems in Anaximander," *CQ*, N.S., 5 (1955) 21-38 (174a), esp. 24-8, believes that whenever Aristotle speaks of philosophers who postulated a substance intermediate between two of the four elements he means Anaximander, whose *apeiron* he misinterpreted.

Eleatics: H.-G. Gadamer, "Zur Vorgeschichte der Metaphysik," *Anteile* (Heidegger Festschrift), Frankfurt a.M., 1950, pp. 51-79 (175); and S. Mansion, "Aristote, Critique des Eléates," *RPbL* 51 (1953) 165-86 (176).

Heraclitus: G. S. Kirk, *Heraclitus: The Cosmic Fragments*, Cambridge, 1954, pp. 16-9, 22-5, and *passim* (176a). J. Kerchensteiner agrees with Kirk that the interpretations of Theophrastus and later doxographers rest on the assumptions and interpretations of Aristotle (cf. Cherniss, *Presoc.* 380ff.): "Der Bericht des Theophrast über Heraklit," *H* 83 (1955) 385-411 (176b).

Socrates: V. de Magalhaes-Vilhena, *Le Problème de Socrate*, Paris, 1952, pp. 231-302 (177); A.-H. Chroust, "Socrates in the Light of Aristotle's Testimony," *New Scholasticism* 26 (1952) 327-65 (178).

Antisthenes: G. M. A. Grube, "Antisthenes Was No Logician," *TAPhA* 81 (1950) 16-27 (179).

Cratylus: G. S. Kirk believes it at least possible that Aristotle's view of Crat. was derived solely from Plato's dialogue: "The Problem of Cratylus," *AJPb* 72 (1951) 225-53 (180).

Two important Aristotelian doctrines are traced to Eudoxus. M. Schadewaldt, "Eudoxos von Knidos und die Lehre vom unbewegtem Beweger," *Satura, Festschr. f. Otto Weinreich*, Baden-Baden, 1952, pp. 103-29 (181), claims that the doctrine of the Unmoved Mover came from Eudoxus in the Academy. A. Barbieri, "Aristotele e l'edonismo di Eudosso,"

GFI, 3d ser., 8 (1954) 509-17 (182), maintains that *EN* 7 is based on the hedonism of Eudoxus, later reworked by Aristotle and made his own in *EN* 10 (cf. 116).

W. Jaeger, *The Theology of the Early Greek Philosophers*, Oxford, 1947 (183), deals *passim* with Aristotle's evidence.

Cf. 163f.

IV. *Aristotle's Influence. A.: Alexander the Great*

J. P. V. D. Balsdon, "The Divinity of Alexander," *Historia* 1 (1950) 363-88 (184); P. Merlan, "Isocrates, Aristotle and Alexander the Great," *Historia* 3 (1954) 60-81 (185). — Cf. 206, 224.

IV.B. *Aristotle and the Peripatetics*

I. Düring, "Von Aristoteles bis Leibniz," *Antike und Abendland* 4 (1954) 118-54 (186), is a pleasing introduction to the history of Aristotelianism in antiquity, the Near East, the Roman Church, and modern philosophy to Leibniz, with a stemma (p. 127) showing the descent of Aristotle's influence and a select bibliography.

The following papers deal with particular successors:

Theophrastus. G. M. A. Grube, "Theophrastus as a Literary Critic," *TAPhA* 83 (1952) 172-83



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(187), maintains that T. restated, elaborated and interpreted A's theories without important change (cf. 52). Aristotle's influence on Theophrastus in a different field is discussed by J. B. McDiarmid in a careful monograph, "Theophrastus on the Presocratic Causes," *HSCPb* 61 (1953) 85-156 (187a). McD. aims to show that Theophrastus adopts Aristotle's biases and interpretations, but adds distortions of his own. D. J. Furley, "The Purpose of Theophrastus' Characters," *SO* 30 (1953) 56-60 (187b), maintains that the work is related to *Rhet.* rather than to *EN*; that Theophrastus' *megaloprepes* is significantly different from *EN* 4.1122a18ff.; and that the *Characters* are not "ethical," but give the *semeia* of the various *êthê*, as in *Rhet.* 2.6.

In 1938 Jaeger published an important study of Diocles of Carystus, to which he has since made addenda in two articles: "Diokles von Karystos: ein neuer Schüler des Aristoteles," *ZPhF* 5 (1950-1) 25-46 (188); and "Diokles von K. und Aristoxenos von Tarent über die Prinzipien," *EPMHNEIA: Festschr. O. Regenbogen*, Heidelberg, 1952 (189).

G. Rudberg, "Stratonica," *Eranos* 49 (1951) 31-4 (190), suggests that the altered form of the doctrine of *Hist.an.* 6.559a28 current in the Middle Ages was due to Strato.

Note also F. Wehrli's collection of the fragments of the Peripatetics, now in progress, under the title *Die Schule des Aristoteles*, Basel, 1944.

Cf. also 52.

IV.C. Aristotle and the Epicureans

All work on the Epicurean polemics against Aristotle since 1936 starts from Bignone (1a). In the period under survey there have been a number of articles and one book, some of which maintain that B. went too far. C. Diano, *Epicuri Ethica*, Florence, 1946 (191), is a critical edition with notes of the ethical portions of the *corpus Epicureum*, Diogenes Laërtius' life, and Cic. *De fin.* Iix-xxi, in which D. often opposes the interpretations of Bignone. Excellent review by W. Schmid, *Gn* 27 (1955) 405-17.

Similarly F. Solmsen feels that B. went too far in seeing polemic against Aristotle everywhere, for the Epicurean and Academic cosmologies contained basic antitheses: "Epicurus and Cosmological Heresies," *AJPb* 72 (1951) 1-23 (192). A. Grilli, "La posizione di Aristotele, Epicuro e Posidonio nei confronti della storia della civiltà," *RIL*, 3d ser., 17 (1953) 3-44 (193), shows us Epicurus replying to a polemic of Aristotle against Democritus. J. Mau, "Ueber die Zuweisung zweier Epikur-fragmente," *Philologus* 99 (1955) 93-111 (194), incidentally

concerns *Phys.* 6.1.231b18ff., against which Epicurus, fg. 278U (which he accepts as genuine) polemizes. But Epicurus did not always oppose Aristotle, if G. Capone Braga is right in believing that the *clinamen* comes from *Phys.*, *De caelo* and perhaps from esoteric works as well, which would still be known in the time of Strato of Lampsacus: "Intorno al 'Clinamen' di Epicuro," *Sophia* 23 (1955) 109 (195).

IV.D. Aristotle and Other Later Philosophers

General introduction: 186. — Somewhat the same ground is covered in an important review article (with good bibliography) by A. Mansion, "Het Aristotelisme in het Historisch Perspectief. Platonisme—Aristotelisme—Neoplatonisme," *Medelingen van de K. Vlaamse Acad. v. Wetenschappen . . . van België*, Kl. Letteren 16 (1954) Nr. 3, pp. 3-44 (196). M. accepts Jaeger's general results, objects to details (n.4 lists important recent critics of Jaeger: cf. Wilpert in *ZPhF* 1). Discusses various problems and comments on 163, 10, 166, 350, 132. Against Merlan (166), M. would describe Aristotle as the literary, not the philosophical, link between Plato and Neoplatonism. Merlan's paper, "Metaphysik: Name und Gegenstand," *JHS* 77 (1957) 87-92 (196a), is partly an answer to Mansion on the meaning of *on hêi on* in *Met.* K.7.1064a28-b3. Merlan also considers why the work is called *Metaph.* and not *Metamathematics*.

Stoics. L. Alfonsi, "Contributo allo studio delle fonti del pensiero di Marco Aurelio," *Aevum* 28 (1954) 101-17 (197), aims to collect all the passages in M. A. that show Aristotle's influence.

Cf. 28.

Neoplatonists. A. C. Lloyd, "Neoplatonic Logic and Aristotelian Logic I," *Phronesis* 1 (1955-6) 58-72 (198), discusses the use of Aristotelian concepts in the Middle Academy, Plotinus and Porphyry. Cf. 131, 166.

St. Augustine. U. A. Padovani, "La metafisica aristotelico-tomistica e il pensiero moderno," *GM* 2 (1948) 428-35 (199), is a general essay on the problem of evil and the dualism God-world in Aristotle, St. Augustine, and modern rationalism. Cf. 154.

IV.E. Aristotle and Ancient Writers

K. O. Brink, "Callimachus and Aristotle: An Inquiry into Callimachus' *Pros Praxiphanen*," *CQ* 40 (1946) 11-26 (200), shows that Callimachus was Aristotelian in method but probably not a Peripatetic; and that the literary criticism of Callimachus and the Museion contained many anti-Aristotelian features.

(Continued on page 117)

3

Important books

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- IV. Greek History and Civilization
- V. Roman History and Civilization
- VI. Medieval (including Byzantine) Literature and Civilization (selected)
- VII. Philosophy and Science
- VIII. Religion and Mythology
- IX. Ancient Non-Classical Civilizations; Miscellaneous
- X. Fiction.

There have been a considerable number of deletions from last year's list because of

books being temporarily out of print, or in short supply, or in process of price change. These are mainly the Gilbert Murray translations and the British Academy Series of the Oxford Press.

Numerous new entries will be found scattered through all the main categories, but especially in sections VI-VIII.

It is hoped that this listing will have fewer errors, and be more complete. Finally, be it noted that books on medieval civilization are reduced to a minimum, including only those that have some fairly direct connection with the classical civilizations.

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EDWARD T. SALMON. *A History of the Roman World from 30 B.C. to A.D. 138*. Third Edition. London: Methuen, 1957. Pp. xiii, 365; 5 maps. \$6.50. ("Methuen's History of the Greek and Roman World," No. 6; American Distributor, Macmillan Co., New York.)

When this volume first appeared in 1944, it was, in general, severely handled by reviewers (cf. the remarks of W. C. McDermott, *CW* 38 [1944-45] 164). Yet, at the same time, it was recognized as an important book; a revised edition six years later enabled the author to remove many of the blemishes. The present third edition suffers from the main bugaboo of revisers in our age; earlier plates had to be used, and any changes were compelled to conform to existing pagination and lineation. This pecuniary factor, of course, limits what an author can do; Mr. Salmon has, however, particularly reworked the first part on Augustus. It was here that H. Last [*JRS* 35 [1945] 125) had expressed almost fatal reservations.

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In its present form, the volume is sanely and soundly written, with recent research incorporated wherever possible. Errors of fact are almost entirely absent; only two need be noted. On p. 128, S. writes: "Tiberius' action in 28 in not reincorporating the revolted Frisians shows that his intention was not to re-conquer the trans-Rhenane Germans, but to leave it to their own internal quarrels to distract them from becoming a serious menace. In this his judgment was vindicated a few years later when Germanic treachery removed the two principal Germanic leaders, Arminius and Maroboduus." Later than 28? But Arminius died in 17. And on p. 263, Seneca's birthdate should be 4 B.C. rather than 3 A.D. The text is singularly free from mechanical error; it is a pleasure to handle.

COLUMBIA UNIVERSITY HERBERT W. BENARIO

DEWITT T. STARNES. *Renaissance Dictionaries: English-Latin and Latin-English*. Austin, Texas: University of Texas Press, 1954. Pp. xii, 428. \$6.00.

DEWITT T. STARNES and ERNEST WILLIAM TALBERT. *Classical Myth and Legend in Renaissance Dictionaries. A Study of Renaissance Dictionaries in Relation to the Classical Learning of Contemporary English Writers*. Chapel Hill, N.C.: University of North Carolina Press, 1956. Pp. ix, 517; ill. \$7.50.

Professors Starnes and Talbert have performed a service to classical scholars as well as to Renaissance students by producing these two works of specialized subject-matter. *Renaissance Dictionaries*, which is perhaps more specialized than the other, is of special interest to lexicographers. It is a scholarly and comprehensive study of the development of English-Latin and Latin-English lexicography from the *Promptorium parvulorum* of about 1440 to the famous *Thesaurus* of Robert Ainsworth (1736). The book traces the history of twenty-three different texts, noting the sources and manuscripts of each, and showing the dependence of one on the other. There is a gradual progress in the science of dictionary making until Ainsworth's very excellent work in the eighteenth century. From the time when Elyot laid the foundation of lexicography by arranging the terms and words in alphabetical order, by using quotations from Latin authors to establish meaning and usage, and by inserting mythological and biographical material, we can follow in the dictionaries, arranged in chronological order, the gradual evolution of the making of dictionaries. The various brave attempts to attain to genuine classical latinity by expelling medieval or barbarous words is certainly of interest to classicists, while the equally strong effort to purify the English idiom of the day is important for Renaissance scholars. While disclaiming any exhaustive study of this important field, the author has succeeded in gathering in this work a very impressive collection of texts, with which to show the gradual development of lexicography. There is a good index, and a number of fine illustrations of the texts are included.

Classical Myths and Legends is of even deeper interest to classicists. The aim of this work is to show the immense vogue of the dictionaries and of other compendiums of classical learning during the Renaissance period, and to supply evidence which strongly suggests that major authors like Spenser, Ben Jonson, Milton, and Shakespeare often consulted them. Scholars have long been interested in tracing the sources of the classical myths and stories used by Renaissance authors and have often been puzzled by versions that differed from the original classical myths. Professors Starnes and Talbert believe that students have paid up to now too little attention to the contemporary English-Latin and Latin-English dictionaries which con-

tained epitomized accounts of the ancient classical myths and legends. It was to these dictionaries rather than to the original Greek or Latin authors that writers often turned for their accounts. By comparing closely texts from these dictionaries with the versions found in the Renaissance authors, the book presents a very convincing argument in favor of this thesis. Without denying a knowledge and even a use of the original sources by the Renaissance authors, it does seem from the evidence contained in this book that it was often to the dictionaries and not to the original versions that the writers turned. Many interesting and fascinating facts about the sources of stories, metaphors, similes, etc. in Shakespeare, Milton, and Ben Jonson are to be found in this study. The classicist will find many of his difficulties about variant versions of the myths solved in this book. It is recommended reading.

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NEW AUDIOVISUAL MATERIALS

The following listings are supplementary to the annual CW survey of new audiovisual materials, published this year in the November issue (CW 51 [1957-58] 6-19). Single items are classified according to the divisions adopted in that article.

Reviews appearing in this department are not to be regarded as critical evaluations, but rather as an attempt to give the prospective user an idea of the content and general character of the article reviewed.

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Favorably reviewed, *N. Y. Times*, Jan. 8, 1957, p. 26.
See also *CW* 51 (1957-58) 16.

VII. Calendar

Fasti MCMLVIII. 10 $\frac{1}{4}$ " x 7 $\frac{3}{8}$ ", b & w. American Classical League, Miami University, Oxford, Ohio. \$.75. Produced by the Orbilian Society (England).

A limited quantity of Latin calendars has been purchased by ACL for resale. They contain on each page a reconstruction of some part of ancient Rome, an appropriate Latin quotation, and a calendar with modern and Roman systems of date.

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(Continued from page 66)

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1. Please see Editorial Note and Table of Abbreviations, Vol. 51 (1957-58) 64.

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(To be continued in Vol. 51, No. 5)

QUEENS COLLEGE SAMUEL LIEBERMAN
FLUSHING, N. Y.

Professor Murray's *In the Journals*, omitted for reasons of space in this issue, will continue in Vol. 51, No. 5.

NOTES AND NEWS

The Fall Meeting of *The Classical Association of the Atlantic States* was held at Atlantic City, N. J., Nov. 29-30, 1957, in conjunction with the 71st Annual Convention of The Middle States Association of Colleges and Secondary Schools. About 60 members and guests attended the Saturday morning program session, at which papers were presented by Prof. Konrad Gries, Queens College, Miss Mildred Lenk, Mt. Lebanon, Pa., High School, and Prof. James A. McCulloch, Duquesne University. For details of program see *CW* 51 (1957-58) 43.

WESTERN MARYLAND LATIN WORKSHOP

Western Maryland College, Westminster, Md., will sponsor a Latin Workshop for three weeks this summer beginning July 7, under the direction of Prof. William R. Ridington of the Department of Classics at Western Maryland.

Establishment of the Workshop followed investigation by a committee of The Classical Association of the Atlantic States of the need for such a facility in the area of the Middle Atlantic States. The Association is cooperating fully with Professor Ridington and his college.

The Workshop will be a composite course covering Latin Language, Art and Mythology, Classroom Methods and Management, and Audio-Visual Aids. Three hours graduate credit will be given. The program is offered as a service to secondary school teachers.

At the Executive Committee sessions on Friday and Saturday, the reports of the Secretary-Treasurer, Editor, and Managing Editor indicated notable increases (more than 100 in CAAS territory alone) in subscriptions to *CW* and in advertising and other revenue. Professor H. L. Levy, Hunter College, reported for the Latin Workshop Committee, and action was approved for CAAS support for the Latin Workshop to be held next summer at Western Maryland College (see announcement elsewhere on this page). Prof. Lillian B. Lawler, Hunter College, reported for the Constitution Committee, and action was approved for transmission of items of constitutional revision (to be reported later) to the general membership at the forthcoming spring meeting. The Secretary-Treasurer reported a donation of \$150 to the Rome Scholarship Fund from Prof. E. H. Heffner, University of Pennsylvania, Editor of *CW*, 1945-49.

President Bourne announced the following committees:¹

Rome Scholarship: Profs. Bourne and Latimer; Mrs. Phyllis Winquist, Westfield, N. J., Senior High School.²

Audit: Profs. Ridington and Maurer.

Nominating: Profs. Peebles, J. G. Glenn (Gettysburg College), M. MacLaren, Jr. (Syracuse University); Miss Elizabeth White (Bala Cynwyd, Pa., Junior High School).

Workshop: Prof. H. L. Levy (Hunter College), Miss Baird, Profs. Bock, Ridington, J. H. Turner (Westminster College).

Constitution: Profs. Lillian B. Lawler (Hunter College), L. H. Feldman (Yeshiva College), Miller, Stockin; Bro. Charles Henry.

The Annual Spring Meeting will be held at Gettysburg College, Gettysburg, Pa., Friday and Saturday, April 25-26, 1958.

Written notice of desire to participate in and inquiries concerning the annual *Eta Sigma Phi* contests (Essay; Greek Translation; Latin Translation; FL Census), to be held Feb. 11-15, 1958, should be sent to Prof. W. C. Korfmaier, St. Louis University, St. Louis 3, Mo., not later than Feb. 1, 1958. — Applications for and details concerning the fraternity's annual scholarship (\$300) to the 1958 summer session of the American Academy in Rome may be obtained from the Executive Secretary, Prof. H. R. Butts, Birmingham-Southern College, Birmingham 4, Ala., or Prof. G. W. Regenos, Tulane University, New Orleans 18, La., and are returnable to Prof. Regenos not later than Feb. 1.

Essays (4000-5000 words) on the subject "St. Ambrose, the Stoics, and Medieval Ethics" in the second annual *Translatio Studii* contest (first prize, \$300; second prize, \$200) are due March 10, 1958. Candidates should communicate immediately with Rev. J. M.-F. Marique, S.J., Holy Cross College, Worcester 10, Mass.

YOU READ *CW*. HAVE YOU TOLD OUR ADVERTISERS?

1. For addresses of officers and Executive Committee members, see *CW* 51 (1957-58) 54.
2. The CAAS Rome Scholarship of \$200 for study at the summer session of the American Academy is awarded annually to a secondary school teacher who has been a member of CAAS for at least three years. See *CW* 50 (1956-57) 70 for complete details. Applications for the 1958 award should be sent to Prof. Bourne not later than Feb. 15, 1958.

THE CLASSICS IN MODERN GERMAN SCHOOLS

(Continued from page 95)

esting to have sat in on two different classes that read the same passage in the *Odyssey*, with one teacher putting the accent on linguistics and metrics while the other stressed mythology and archaeology. We were asked about the latest American attitude toward "Unitarianism" and, fortunately, remembered enough of Professor Combellack's recent excellent survey article⁸ to satisfy these eager 15-year olds. That students have little difficulty in scanning and memorizing long passages of Latin and Greek poetry goes without saying.

The pupil-teacher relationship, while still based on discipline and respect for authority, has lost much of its former rigidity. Teachers increasingly address students by first name — something unheard of a generation ago — and the custom of class hikes and long trips during the summer vacation, when teachers with their students travel in Germany or other European countries, has made for very pleasant human relations. One school we visited has a mutual "adoption" system with an English public school: they visit each other in alternate years, run athletic contests and in general are establishing what appears to be the most desirable kind of international understanding. Another *novum* is that the German pedagogue seems to have shed his former authoritarianism to the point of having acquired a sense of humor.⁹ In one school, life-size and not always flattering caricatures of teachers, drawn by students, were on display and pointed out to us by the victims. Classroom discussion is free and easy: older students are no longer required to stand up while talking, though classes still rise when the teacher enters. It was amusing, too, to see ten-year olds crowding around their teacher after class to shake hands while bowing from the waist (girls still curtsy in Germany).

At the university, the lecture system is still prevalent — due, also, to the great shortage of instructors (over fifty students to one instructor). Students are not required to attend lectures, and attendance is not checked, a system that with youths inured to study habits presents, perhaps, fewer risks than elsewhere and also allows the student to broaden his scope by attending attractive lectures in fields

other than his own specialty. The drawback appears to be that there are no intermediate (term) examinations (except for holders of scholarships), while the student when coming up for his doctoral (the only degree in classics conferred by German universities) is held responsible for everything in his field. In view of the excellent grounding given at the *Gymnasium*, a knowledge of the text of most important authors can be assumed; detailed work on others, and in special fields, is done in seminars.¹⁰ At Hamburg University (where, incidentally, work on the Greek Thesaurus goes on apace) we sat in on a lecture on Horace, attended by 250 students — by no means an unusual attendance.

Physical and library facilities are still not fully adequate, but conversation with instructors and students convinced us that quality and intensity of study are as high as ever. This was strikingly demonstrated when we were privileged to sit in on a number of *Staatsexamen*, a State Board examination, also known as the "Great Latinum," required of all prospective teachers at higher schools. This examination is not a doctoral but, *ut ita dicam*, will do until one comes along. The Board was composed of one member of the *Schulbehörde* (School Board), one university professor, and one *Gymnasium* headmaster; the examination was taken by students after four years of university. An extensive thesis on an assigned subject and a sight translation *into* Latin formed the written part, while the oral consisted of another sight translation with exegesis, plus a searching examination covering the entire field of classics. (This reporter was very glad to be sitting with the commission instead of facing it!) Since the *Gymnasium* teacher must be qualified to double in several subjects, we witnessed the spectacle of men intending to teach biology or physical education expounding the ethics of Seneca or nice points about Apollonius Rhodius with an impressive degree of competence. We reflected that perhaps only a fairly small number of our high school football coaches would be equally familiar with Stoic philosophy, Greek metrics, or the authenticity or otherwise of the *Appendix Vergiliana*. There were, of course, some failures too, with a second chance offered after another year's study.

Archaeologists, too, must be well versed in all aspects of classical literature, as demonstrated in the oral doctoral of a young woman archaeologist, which we attended. The doctor's degree, incidentally, does not *ipso facto* qualify for a career as university instructor: not only is a *magna* or *summa cum laude* degree a prerequisite, but a second, extremely search-

8. *CW* 49 (1955-56) 17-26, 29-55.

9. An exception occurred recently in Bavaria where a boy of 12 who had made a clandestine recording of a history class was expelled for "serious violation of discipline and infringement of the freedom to teach." The tape was destroyed by the school authorities; a suit brought by the parents is now pending.

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ing examination administered by the entire faculty and another scholarly and original dissertation is required.

To sum up our impressions: classics instruction in Germany today, following true and tried methods, has preserved its traditionally high level and promises to do so in the foreseeable future.

HARRY C. SCHNUR

NEW YORK UNIVERSITY

RECENT WORK ON VERGIL (1940-1956)

(Continued from page 92)

by Octavian in 28 B.C.; it may be the work of Vergil, but this cannot be proved. Dornseiff comments also on the *Catalepton* and accepts more poems as Vergilian than Bickel had done. F. Giancotti, "L' 'Appendix Vergiliana' e il tema fondamentale di Virgilio," *Maia* 4 (1951) 118-137, finds in the *Appendix* the same attitude toward fate, misfortune, and human suffering that is so characteristic of the poet's major works and accordingly favors Vergilian authorship.

The views of L. Herrmann, *L'âge d'argent doré* (Paris 1951) 43-109, are highly unorthodox: the *Priapea* and the *Catalepton* (except 2, 9, and 13) are by Martial; the *Copa* and the *Moretum* are by Petronius; the *Aetna*, *Ciris*, and *Cat.* 9 likewise date from Nero's reign and are the work of Lucilius Junior.

Büchner's recent discussion, 42-160, is most thorough: the *Culex* and the *Ciris* are both later than the publication of the *Aeneid*; the *Dirae* and the *Lydia* are two independent poems, the former composed about 40 B.C., the *Lydia* somewhat later, but neither is by Vergil. The *Aetna* is probably to be dated between 65 and 79 A.D. Of the entire *Appendix*, Büchner accepts as genuine only *Catalepton* 5 and 8.

Several editions and articles on specific poems of the *Appendix* have appeared in recent years. R. E. H. Westendorp Boerma, *P. Vergili Maronis Libellus Qui Inscritbitur Catalepton*, Pars Prior (Groningen 1949),¹³ has an important edition (in 168 pages) of *Catalepton* 1-8; this work, an advance on earlier commentaries, contains a full bibliography (i-xiii), prolegomena (in Latin), text, translation (into English), and bibliography and notes (in Latin) on each of the eight poems; the editor accepts all eight as youthful works of Vergil.

For articles on the *Catalepton*, see F. Cupaiuolo, *Considerazioni e divagazioni sul Catalepton I* (Napoli 1943); L. Herrmann, "Was Martial the Author of *Catalepton* 2?," *TAPhA* 73 (1942) xxviii. (possibly); W. E. Gillespie, "The subject of *Catalepton* III," *CJ* 35 (1939-40) 106-108 (no single person is meant, but several

representatives of the type of conqueror); L. Alfonsi, "L' 'Ortensio' di Cicerone e il 'Catalepton V' di Virgilio," *RFIC* 19 (1941) 259-267 (Vergil was indebted to Cicero); J. Martin, "Vergil und die Landanweisungen," *WJA* 1 (1946) 98-107 (*Catalepton* 8 not the work of Vergil); R. E. H. Westendorp Boerma, "De Epigrammate Quodam Perplexo," *Ut Pictura Poesis: Studia Enk* (Leiden 1955) 215-226 (on *Catalepton* 11).

Theories concerning the *Culex* continue to vary widely. E. Bickel, "Die Athetese des *Culex*," *RbM* 89 (1940) 318-320, argues against Vergilian authorship and believes that the reference in the prooemium to Octavius, the later Augustus, caused the ascription of the poem to Vergil. A. Dal Zotto, "La redazione greca del *Culex* . . .," *Atti del V Congresso Nazionale di Studi Romani* 5 (1946) 215-221, on the contrary, attributes the poem to Vergil, assuming that he made Latin translations of both the *Culex* and the *Ciris* from the Greek poems composed by Parthenius. F. Giancotti, "Sulla cronologia e sulla dedica del 'Culex'," *Maia* 4 (1951) 70-76, likewise favors Vergilian authorship for the *Culex* and, convinced that the numeral XVI in the Suetonius-Donatus Life should be emended, believes that XXI best gives the approximate date of composition. E. Fraenkel, "The *Culex*," *JRS* 42 (1952) 1-9, however, considers the poem a forgery from the time of Tiberius; the work contains imitations from Vergil's major works (the *bona pastoris* from *Georgics* 2 and the Roman heroes from *Aeneid* 6) and borrows also from Ovid; the work was a deliberate attempt to supply information about Vergil's early poetic activity and was wrongly accepted as genuine by poets of the Silver Age. A. Salvatore, "Prolegomena ad Criticam Culicis Editionem," *AFLN* 2 (1952) 11-44, discusses the text of the *Culex* and considers Vollmer the most reliable of earlier editors.

Three important works on the *Ciris*: H. Hielkema, *Ciris Quod Carmen Traditur Vergilii* (Utrecht 1941), provides an edition with text, translation (into Dutch), introduction and full commentary (both in Latin), and finds in many passages imitation of Vergil and Ovid. F. Munari, "Studi sulla 'Ciris,'" *Atti d. Accad. d'Italia, Memorie d. Cl. d. Scienze Mor. e Stor.*, 4 (Firenze 1944) 241-367, after a thorough investigation of language and content, also concludes that the *Ciris* was composed after Ovid, the poem being little more than a cento of material largely Vergilian, combined with imitations of Catullus, Lucretius, Ovid, and other poets. A. Salvatore, *Studi sulla tradizione manoscritta e sul testo della Ciris* (Napoli 1955), divides his work into two parts (115 and 156 pp.): the first, reprinted from *RAAN* 30 (1954), deals with manuscripts and editions, and devotes more than fifty pages to the

13. Cf. reviews by E. Galletier, *REL* 27 (1949) 311-314; R. Giomini, *Maia* 3 (1950) 147-160; W. Till, *Gnomon* 23 (1951) 424-428.

newly discovered Graz fragment;¹⁴ the second contains a commentary, followed by text and critical apparatus, with a final section on *Iuppiter magnus* (*Ciris* 374) which originally appeared in *AFLN* 4 (1954) 25-39. H. Bardon, *REL* 33 (1955) 409-410, praises Salvatore's work and calls his text of the *Ciris* the best at the present time.

In the opinion of C. G. Hardie,¹⁵ Fraenkel has "proved" that the *Culex* is not by Vergil, and Hielkema, Munari, and others, including S. Mariotti, "La *Ciris* è un falso intenzionale," *Humanitas* 3 (1950-51) 371-373, have given strong support to a post-Ovidian date for the *Ciris*; Hardie points out that the author of the *Culex* was primarily interested in Vergil's ideas, whereas the *Ciris*-poet was attracted by Vergil's phrases and rhythms. W. Ehlers, "Die *Ciris* und ihr Original," *MH* 11 (1954) 65-88, attempts to reconstruct the Greek original of the *Ciris*, and K. Oehler, "Zum Text der *Cirisklage*," *Philologus* 100 (1956) 140-147, opposes Sudhaus' frequently accepted transposition of 448-453 after 477.

The *Dirae* has been edited by C. van der Graaf, *The Dirae, with Translation, Commentary and an Investigation of its Authorship* (Leiden 1945), and the *Aetna* by E. Bolisani, *L'Aetna rivendicato a Virgilio* (Villafranca di Verona 1949). Van der Graaf discusses the metrical and stylistic peculiarities and rejects Jacobs' division of the *Dirae* into two poems, *Dirae* (1-103) and *Lydia* (104-183); he believes that the poem is earlier than the *Bucolics* and favors Vergilian authorship. But K. H. E. Schutter, "De *Lydia* et *Diris* carminibus," *Mnemosyne* 6 (1953) 110-115, thinks that we have here two poems, neither by Vergil. Bolisani's edition of the *Aetna* contains introduction, text, translation, commentary, and a brief critical appendix; the editor believes that the poem is an early work by Vergil. J. H. Waszink, "De *Aetnae carminis auctore*," *Mnemosyne* 2 (1949) 224-241, on the contrary,

14. The Graz manuscript contains *Ciris* 338-497, *Catalepton* 14.7-12 and 14a.1-4, one of the *Priapea* usually excluded from the *Appendix*, *Copa* 1-38 (very fragmentary), and *Moretum* 11-50. See A. Haury, "Du nouveau sur l'*Appendix Vergiliana*," *REA* 55 (1953) 404-405; J. Krassler, "Das Grazer Fragment eines Vergil-Codex des 9. Jahrhunderts," *AAW* 90 (1953) 186-188; E. Gaar, "Text und kritische Bewertung des Grazer 'Vergil'-Fragments," *ibid.* 188-231, who publishes the text and discusses the new readings. e.g., *mago Iovi* in *Ciris* 374, which he takes as a reference to Pluto. Salvatore, 127 ff., disagrees and considers *magnus* an appropriate epithet for Jupiter in Crete.

15. "The Pseudo-Virgilian '*Ciris*,'" a lecture delivered to the Virgil Society, Oct. 16, 1954 (see below, Sect. 13).

ascribes the work to Lucilius and dates it after 65 A.D. on the basis of imitations of Lucan and Seneca.

(To be continued in Vol. 51, No. 5)

GEORGE E. DUCKWORTH

PRINCETON UNIVERSITY

Professor Duckworth's article is the 21st in the *CW* series of survey articles on recent work in classical studies. See *supra*, pp. 1, 32, 47, 51, 57, 96.

A BIBLIOGRAPHICAL SURVEY OF RECENT WORK ON ARISTOTLE (1945-)

(Continued from page 98)

A thorough and important discussion of Diogenes Laërtius 5.28-34 is provided in P. Moraux's paper, "L'exposé de la philosophie d'Aristote chez Diogène Laërce," *RPhL* 47 (1949) 5-43 (201), showing that DL's sources for the logical doctrines were earlier than Andronicus, while the treatment of the ethics shows Stoic influence, and the section on physics is a mess.

Cf. 8.

IV.F. Aristotle in the Near East

General introduction: 186. — The most important source, as yet scarcely tapped, of new knowl-

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edge about the text of Aristotle lies in the Arabic tradition, a large field that few classicists are competent to cultivate. Much is being done by Abdurrahman Badawi, who has published some of the Arabic translations of *Pr.* and *Post. An., Top.* and *Soph. el.*: *Mantiq Aristu*, 3 vols., Cairo, 1948-52, together with a book, "Aristotle among the Arabs," *Aristu inda 'l-Arab*, Cairo, 1947 (202). There is a review of the present state of this enterprise by R. Walzer, "New Light on the Arabic Translations of Aristotle," *Oriens* 6 (1952) 91-142 (203). Here is clearly an opportunity for classicists and students of Arabic to work together. A sample (*EN* 9.1 only) of a projected edition of an Arabic version of *EN* 7-10 is given by A. J. Arberry, "The Nicomachean Ethics in Arabic," *Bulletin of the School of Oriental and African Studies*, Univ. of London, 17 (1955) 1-9 (203a).

G. Rudberg discusses the relation of the Arabic, Greek, and older Latin versions of *De plantis* in "Zum Text der Pseudo-Aristotelischen Schrift *De P.*," *SO* 28 (1950) 76-88 (204).

B. Marien, "De zogenaamde Theologie van Aristoteles en de Araabse Plotinos-Traditie," *Tijdschrift voor Philosophie* 10 (1948) 125-46 (205), locates four hitherto unnoticed Arabic MSS of the *Theol.*

of Aristotle, a spurious work long included in the corpus. M. shows that the work was not originally attributed to Aristotle, and that it is close to Plotinus.

For the influence of Aristotle on Nestorian Christianity see M. V. Anastos, "Aristotle and Cosmas Indicopleustes on the Void," *Prospora eis S. P. Kiriakiden*, Thessalonica, 1953, pp. 35-50 (205a), who considers it likely that Cosmas had access to *Phys.* 4.

IV.G. Aristotle and the Middle Ages

The spurious letter of Alexander to Aristotle exists only in a Latin translation, which W. W. Boer has edited with such care as is not often lavished on Aristotle's genuine works: *Epistola Alexandri ad Aristotelem*, The Hague, 1953 (206).

A good deal of work is being done on the texts of the Latin versions of Aristotle, especially by Minio-Paluello in the following papers: "The Text of the *Categoriae*: the Latin Translation," *CQ* 39 (1945) 63-74 (207); "The Text of Aristotle's *Topics* and *Elenchi*: the Latin Tradition," *CQ*, N.S. 5 (1955) 108-18 (208), "Le texte du 'De Anima' d'Aristote: la tradition latine avant 1500," *Autour d'Aristote*, pp. 217-43 (209); and "A Latin Commentary (? Translated by Boethius) on the *Prior Analytics*, and Its Greek Sources," *JHS* 77 (1957) 93-102 (209a). All these papers are models of method in the text criticism of versions.

The Latin versions of *De gen. et corr.* and *Meteor.* have been the subject of controversy, chiefly regarding the parts played by Henry Aristippus and William of Moerbeke: L. Minio-Paluello, "Henri Aristippe, Guillaume de Moerbeke et les traditions latines médiévales des 'Météorologiques' et du 'De gen. et corr.' d'Aristote," *RPbL* 45 (1947) 206-35 (210); F. Pelster, "Neuere Forschungen über die Aristoteles-übersetzungen der 12. und 13. Jahrhunderte: eine kritische Uebersicht," *Gregorianum* 30 (1949) 46-77 (211); and Minio-Paluello, "Les 'trois rédactions' de la traduction médiévale gréco-latine du 'De gen. et corr.' d'Aristote," *RPbL* 48 (1950) 247-59 (212). Note also the many articles in *LTbPb* that interpret various Aristotelian doctrines with the sole aid of St. Thomas Aquinas.

IV.H. Aristotle, Modern Philosophy, and Modern Science

The traditional method of studying Aristotle has been to use him to illuminate himself, a method that goes back to St. Thomas and the ancient commentators, and that is epitomized in Bonitz' great Index. Within the past century more has been done along a second line: viz., bringing Aristotle into connection with his contemporaries and predecessors

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(e.g., 276). A third approach is to regard Aristotle as the anticipator of such moderns as Cantor, Frege, and Russell. An important exposition of this last point of view is given by E. W. Beth, "The Pre-history of Research into Foundations," *Brit Journ of the Philos of Science* 3 (1952-3) 58-61 (213), with bibliography.

R. McKeon gives a general survey of Aristotle's contributions to science: "Aristotle and the Origins of Science in the West," pp. 3-29 of R. C. Stauffer, *Science and Civilization*, Madison: U. of Wis., 1949 (214).

Anticipations of modern physics. L. A. Foley, S.J., "The Persistence of Aristotelian Physical Method," *New Scholasticism* 27 (1953) 160-75 (215), finds Aristotle's laws of motion fulfilled in Newton and Einstein; while M. G. Evans, "Aristotle, Newton, and the Theory of Continuous Magnitude," *JHI* 16 (1955) 548-57 (216), deals similarly with another problem. The relations between Aristotle's categories and such modern concepts as quanta and relativity are dealt with by G. Rabbeno, "Pensieri antichi e scienza d'oggi," *Sophia* 16 (1948) 67-73 (217).

That Aristotle would approve of modern mathematics and logic and could accommodate both in his system is maintained in two articles: T. Greenwood,

"L'esprit aristotélicien dans les mathématiques modernes," *Revue trimestrielle canadienne* 36 (1950-1) 380-6 (218); and R. S. Brumbaugh, "An Aristotelian Defense of 'non-Aristotelian' Logic," *JPh* 48 (1951) 582-5 (219).

D. Dubarle, "Psychologie aristotélicienne et psychologie des profondeurs," *Vie Spirituelle*, Suppl. 19 (1951) 386-401 (220), discusses why there is no depth psychology in Aristotle, except for the little in *De insom.* and *De div.*

Aristotle's views on subjects concerned with aeronautics are assembled, and the subsequent history of speculation is set forth by J. Duhem, "Bibliotheca aeronautica vetustissima," *Thalès* 8 (1952) 1-31 (220a).

Cf. 28, 47, 53, 81, 84, 108, 115, 117, 120, 150, 154, 156, 199, 368.

IV. Appendix

J. A. Notopoulos, "Shelley's 'Disinterested' Love and Aristotle," *PbQ* 32 (1953) 214-7 (221), traces Shelley's theme to *aphilantia* in *EN*.

(To be continued in Vol. 51, No. 6)

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